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NOTES AND QUERIES.

SPANISH FOLK-TALE¹ RECORDED ON FIRST MESA, ARIZONA, IN 1885. — Once upon a time there lived at Tewa a goat who was a great gad-about. He had a very firm friend in a chicken cock. The sheep and goats had decided at a council of their chiefs, that, if they wanted to live to a good old age, they must cease eating of anything that would make fat. So Goat, knowing man better than his sheepish companions, concluded that the best way to do was to hunt for rabbits, and bring them to the village to trade, as the Navaho did. He asked Cock to go hunting with him. He said to Cock, "But what are you going to do, my friend, for something to eat? I can eat grass, but you need corn." — "Oh, no!" said Cock, "I will fill my pouch with corn, which will last a long while; whereas you must have water, which I can do without." — "Don't let that trouble you!" said Goat. "I know where a spring runs cool and refreshing water." They started, each wondering what the other would kill. At dark they reached the buttes, and at a place where a single cedar was growing they camped. Just after they had settled down for the night, a man came along and went to sleep under the tree. So Cock emptied his bowels, and the droppings struck the face of the sleeping man. He woke up, and he cried out that it was strange that in this country it should rain when there were no clouds in sight. Then Goat shed his filling; and again the man cried out that it was a strange country, for it hailed when no storm-clouds were in the skies. When it became day, he saw the goat, but it ran away. Then he saw the chicken in the tree. He shot at the chicken, and killed it and ate it. From that day to this the Castillia has been eating chicken. That is all.²

J. SULLIVAN.

THE ENGLISH FOLK-LORE SOCIETY. — This Society was established in 1878, for the purpose of collecting, recording, and studying the fast-perishing folk-lore and other matters of interest in myth, ritual, and custom, both of England and other countries. The importance of this work is now generally recognized among scholars and men of letters and science. The student of folk-lore is a co-operator with the student of history, pre-history, and archæology. The Society publishes "Folk-Lore," a quarterly journal. It also holds meetings for the reading of papers and for discussion (usually eight in the year) between the months of November and June. These meetings are at present held at University College, Gower Street, W.C. 1, at 8 P.M. The Society also has for sale past volumes of "Folk-Lore," and

¹ See Bolte u. Polivka, LIX; cf. Hopi (H. R. Voth, "The Traditions of the Hopi" [FM 8 (Pub. 96, 1905) : 86]).

² Every Tewa tale (*tešwichi*) ends with *neheimo't'o'pit'ai* ("thus far I know"), which is sometimes translated "this is all I know." A tale begins with *owčheyambs* ("far away there, at [name of place], there was living"). — E. C. P.